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# A SERMON PREACHED AT CAMBRIDGE before the Vniuersitie, the Knights, *and chiefe gentlemen of the shiere,* the Maior and townesmen, *the 28. of* March.

E. 15.53

*By Leonell Sharpe doctour in Diuinitie.*

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*And are to be sold in Pauls Churchyard at the signe of the Crowne by* Simon Waterson.

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1. King. 10. 9.

*Bleſſed be the Lord thy God, which loued thee to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee King, to doe equitie and righteouſnes.*

THeſe are the words of the Queene of Saba to king Salomon, vttered in way of thankes, to the great Lord of heauen & earth, for his loue to Salomon, and the ſtate of Iſrael, in ſetting him vpon the throne, to rule his people. Euery word carrieth his weight, and is rich in ſenſe, and full of feruencie, ſpirit, and life. For hauing conſidered the wiſdome of Salomon, and the houſe which he had built, the meate of his table, the ſitting of his ſeruants, the faſhion of his miniſters, and their apparrell; his drinking veſſels, and his burnt offerings, that he offered

in the houſe of the Lord: howſoeuer theſe things were ſtale to Iſrael that ſaw them euery day, yet ſhee vpon the firſt ſight thereof, grew into ſuch an admiration, that ſhee was greatly aſtonied, as the holy Ghoſt ſpeaketh, *v.* 5. and brake firſt into theſe ſpeeches; It was a true word (O King) that I heard in mine own land of thy ſayings, and of thy wiſdome, howbeit I beleeued not this report, till I came and had ſeene it with mine eyes; but loe, the one halfe was not told me: for thou haſt more wiſdome and proſperitie then I haue heard of by report. As all humane things are ouercome by fame, which for the moſt part makes them greater then indeede they are, but things diuine as beeing inward, and as the curtaines of Salomon, hauing an inward beautie and hidden grace, are commonly leſſer then report, and ouercome both fame and time: which cauſeth the Queene out of her admiration, to breake forth into an exclamation, more liuely to expreſſe the happines, both of his ſubiects in generall, and in particular of the ſeruants of his houſe, *Happie are thy*

*men,*

*men, and happie are these thy seruants, which stand still before thee, to heare thy wisdome.* Now least the glorie of these things, should fall vpon man, shee referres them all to that first fountaine of goodnes, that is, to the high God from whence they came, and so powreth forth her soule in humble thankfulnesse vnto him, for these admirable blessings, which God had bestowed vpon the King and his people; *Blessed be the Lord thy God, &c. Blessed*] This word in Scripture, hath sometimes a relation from God to man, sometimes from man to God, as in the first to the Eph. vers. 3. it is taken in both senses, *Blessed be God, which hath blessed vs with all spirituall blessings.* God blesseth by setting apart, either times, or things, or persons, from a common vse to a sacred and holy vse. As he is said to haue blessed the seauenth day, by setting it apart for his holy rest; the vessels of the Temple for the seruice of the Temple; and persons, as Kings, and Priests, and Prophets, by setting them apart to a sacred and holy dutie. Thus God blesseth vs. We blesse God, by giuing praise and

thanks vnto him for the bleſſings we receiue of him, as the Queene of Saba vſeth the word *bleſſed* in this place, *Bleſſed be the Lord. The Lord*, which is a name of his power; *thy God*, which is a name of his loue toward the King. *The Lord*, as hauing not onely all abſolute Soueraigntie ouer heauen and earth, ouer men and Angels, but as giuing all Soueraigntie whatſoeuer, vnto earthly Kings as but to his Deputies and Liefetenants vpon the earth. Therefore called, *The Lord*, of whome all lords doe hold in cheife. *Thy God*, as the firſt title argueth his power to conuey Soueraigntie, ſo the other title, *thy God*, argueth his loue to Salomon, vpon whome he did beſtow it; and therfore ſhee calls him Salomons God, as if Salomon had a propertie in God. All the faithfull children of God, reſting vpon the promiſe, may by good right tearme the Lord their God, but eſpecially godly Kings, by a more peculiar right, as hauing receiued more excellent gifts, and a more principall ſpirit at his hand; therefore doth ſhee bleſſe the Lord his God. The

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cauſe of her thankfulnes is Gods affect, *that loued thee*; and effect of his loue, *to ſet thee on the throne*; and that argued by a ſpeciall circumſtance of the perſons, that is, *of Iſrael*; by which his ſpeciall loue to Salomon appeared, by ſetting him, not on any other throne, but of his owne people Iſrael, ſo deare vnto him aboue all other people, and graced before vnder the raigne of Dauid, with the rareſt tokens of his loue. You ſee in her ſpeech the loue of God vnto the King, conſider next the loue of God vnto the people, *Becauſe the Lord loued Iſrael for euer:* which loue of God to the people is ſet forth by the circumſtance of time, *for euer*; making this benefit, to ſet ouer them ſuch a King, to be the fruit of his eternall loue. *To make thee King*, that is, to make Salomon their King. It was a great benefit to continue the kingly gouernment among them, but of all the branches of the royall ſtocke of Dauid, to chooſe Salomō alone to be their king, this was a far greater benefit, & a greater argument of his loue vnto his people. The ende why God ſet him ouer them,

was, as is noted in the foot of her ſpeech, to doe equitie and righteouſnes: wherein the eſpeciall vertues and duties of a wiſe and godly Salomon are contained. Tyrants doe thinke, that Commonwealths muſt ſerue for their profit, and not that they muſt ſerue for the good of Commonwealths: but it is otherwiſe with godly Princes, ſuch as we of late enioyed, and doe now enioy, whereof the one liued, the other now liues, not for himſelfe, but for his kingdome, to ſerue therin, not himſelf, but the Lord his god, as a ſecõd Salomon, by doing equitie and righteouſnes, not equitie without righteouſneſſe, nor righteouſneſſe without equitie; for by theſe two words together thus much is expreſſed, that Salomon by equitie muſt mitigate the rigour of the lawe, or otherwiſe the edge of it would be too ſharpe againſt all humane ouerſights, & yet by righteouſnes muſt whet it oftentimes, or elſe it will be too blunt againſt great and wilfull offences: and this is that which the Scripture meanes by ſo often calling it, *Iuſtitiam & iudicium facere*: That Salomon ſhould

ſhould neither wincke at great tranſgreſſions, and by too much facilitie of nature diſſolue the maieſtie of his gouernment, and yet in iudgement ſhould paſſe by and forgiue ſmall offences, leaſt by the ſtrictneſſe of his lawes he ſhould looſe the honour of his goodneſſe. *To do equitie and righteouſneſſe:* but why firſt equitie, and then righteouſneſſe? either becauſe mercie is the firſt moſt proper and moſt naturall vertue of a king, iuſtice a vertue which he muſt later vſe, and as it were againſt his will, and but vpon neceſſitie when no other meanes will ſerue; or elſe becauſe Salomon muſt in the beginning of his raigne, rather vſe clemencie then iuſtice, though they be both ioyntly togither the foundation of his throne. You haue the ſtraines of this whole text, let vs conſider them againe, and apply them to the cauſe and end of this preſent aſſemblie: *Bleſſed be the Lord thy God, &c.* The queene of Saba (as you ſee) giueth thankes vnto the Lord for ſetting Salomon on the throne of Iſrael to rule his people. Nowe if ſhee beeing a ſtranger in Iſrael, did bleſſe the Lord

before Salomon, for the benefits that another people did receiue, by hauing a Salomon ſet ouer them; howe much more ought we, which are no ſtrangers but borne in Syon, be thankefull for our Salomon, though not before Salomon, wherein our dutie is more free from all ſuſpition of flatterie, for the innumerable bleſſings we our ſelues begin to feele, and doe aſſuredly promiſe to our ſelues, vnder the raigne of our moſt gratious and royall Soueraigne *Iames* the firſt King of England, Scotland, Frunce, and Irelād? For though the loſſe, which came vnto vs by the death of our late moſt excellent Soueraigne Queene Elizabeth, were exeeeding great, beeing for a time ſo full of feares and ſorrowes as followed that loſſe; yet to ſee ſo great a loſſe ſo ſpeedily repaired, ſo grieuous ſorrowes ſo ſuddainely comforted, and feares turned into ioyes, aboue all expectation of man, through the infinit goodneſſe and power of God, in the peaceable deuolution of the Crowne vpon the vndoubted heire and rightfull ſucceſſour thereof, by the prouident care and godly vni-

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tie of the honourable councell of State, and the noble Peeres, with all orders of the realme ſo willingly agreeing therevnto; ought it not to mooue vs to poure out our hearts and ſoules vnto the Lord, who for all our wickedneſſe hath beene ſo good and gratious vnto vs? In fewe yeres how many alterations of the ſtate, and in what danger we ſtood at this preſent time, vnleſſe the Lord had thus gratiouſly preuented it; to this purpoſe it ſhall not be impertinent to conſider: Henrie the eight did cut off the head of the Romane Serpent, but left the tayle ſtil among vs, that is, the ſixe articles, which did ſting many of the Saints of God to death; euen as king Ahas is ſaid to haue walked in the way of the kings of Iſrael, ſo did he: though he draue out the Pope, yet did he retaine the old Idolatries of poperie: but his ſonne king Edward the ſixt ſucceeding him, as another Ezechias, tooke away both the head and the taile at one blowe; whome queene Marie as another Manaſſes ſucceeding, a good woman (as they ſay) but an ill Prince, reſtored both againe, and

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put her owne and her peoples necke vnder the Spaniſh yoke. Behold Queene Elizabeth, the loue of God and mē, who following her as another Ioſias, by the ſtrength of Chriſt did ouercome both theſe monſters with a virgin-hand. Thus you ſee the diuers varieties of times in this our Engliſh church vnder theſe foure Princes, ſomewhat vnhappie vnder the Father, though otherwiſe a moſt famous king: moſt vnhappie and miſerable vnder the eldeſt ſiſter; but that God dealt ſo with vs as he did in the kingdome of Iuda; for as there the godly Hezechias to the comfort of this church and kingdome ſucceeded Ahas, ſo was it here, ſauing that this comfort was but ſhort, becauſe as an excellent Poet of our time writ of king Edward:

*Hunc tantū terris oſtendit Parca, nec vltrà*
*Peccanti populo paſſus adeſſe deus.*
*Sic roſa, ſic teneræ ſulco reſecantur ariſtæ,*
*Candida ſic primo lilia vere cadunt.*

And as in Iuda Ioſias came after Manaſſes, though not next after him, for Ammon came betweene, ſo that herein the miſeries of the Church of Iuda, were longer

longer vnder theſe two kinges, but more greiuous vnder Queene Maryes ſhorter raygne. But as Ioſias nexte ſaue one after Manaſſes, ſo our late moſt renowned Queene Elizabeth to the comfort of milions of ſoules, and to the eternall honour of her name, reſtored and preſerued this foure and forty yeares and vpward without any toleration Gods moſt holy and pure religion in her kingdome: but herein God hath delte better with vs then he did with Iuda, for after the death of this moſt worthy Ioſias behold heere another Ioſias rayſed in her ſteade, in whome Queene Elizabeth may liue for euer; in whom her gracious heart, and mercifull diſpoſition, her care of religion, and loue of her people doth ſhine vnto vs, who will reſemble *regni genium*, and whole Elizabeth a perfect pattern of a moſt royall raygne, and beginne there where ſhe left, to preſerue thoſe fayre ſettes and goodly plantes of Gods holy religion, which ſhe thorough peace hath ſett in this our Engliſh ſoyle: that vniting theſe two famous kingdomes in one bloude, and in one religion,

religion, he may make of two one, and ſo being royally marryed as it were vnto both, may loue both alike, and carry himſelfe indifferent to the nobilitie and gentrie, to the cleargy and miniſterie of them both, and be a father to the commons, as ſhe before hath beene a mother, who will prouide for vs not onely in his owne time, but for the time to come, as beeing a royall Aeneas of a noble Aſcanius, the hope of our world, a princely childe riſing and growing vnder him, to three mighty kingdomes, in whome England, which vnder an aged Queene did ſeeme to waxe old, begins to flouriſh and to recouer her youth againe. And haue we not then great cauſe to bleſſe the Lord his God, who out of his exceeding loue both vnto him and vnto vs, hath ioyned the Crowne of England and Scotland together, (a thing long wiſhed for by many of the moſt noble Kings of this Realme,) and ſet them vpon one Royall head, to which alone by the deſcent of his blood, and by lawfull and lineall ſucceſſion it did belong? eſpecially at ſuch a time, when

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we all were full of feare that by home-diuiſion the Bramble might haue winded her ſelfe in, and ſucceeded the Oliue tree? In whome Queene Marie, or rather many Maries might haue reuiued, and that one houſe of Spaine might haue brought twiſe deſtruction vnto vs, vnleſſe the Lord of his mercie had inſpired the lords of the Counſell, and the Nobilitie, with the ſpirit of wiſdome and vnitie, for the preuention of theſe iuſtly-feared deſolations? ſo that we may gather the ſumme of all this, Marie was our griefe, Elizabeth our ioy, king Iames our hope, and Iſabel our feare, from which the Lord of heauen hath deliuered England, to whome for this his vnſpeakable loue, be praiſe and glorie for euer and euer.

For whoſe worke can this be but Gods alone, who beeing the King of kings, and Lord of lords, hath abſolute right to conuey kingdomes ſometimes by extraordinarie meanes, as he did this kingdom of Iſrael to Salomon, conueying it from the elder brother vnto the yonger: ſometime by ordinarie meanes,

as by election of voices, seldomer, most commonly by the true succession of blood, according to the limitation of the lawes in euery kingdome, by direction whereof king Iames the sixth, king of Scotland, hath beene iustly proclaimed Iames the first king of England, &c. By which proclamation his right is rather declared then giuen vnto him: for it is he that giues force to the proclamation, and not the proclamation right to him, which he receiued from God, by his true discent and lineall succession of royall blood: which though it be a most certaine and vndoubted right, yet because by the malitious bookes of many fugitiue traytors, it hath bin impugned, and that the Statute did so silence vs through feare, and stoppe our mouthes, that none either durst enquire or speake to others, scarse to themselues of this title, so that if malice had not prevailed in some, by the reading of those seditious bookes, yet ignorance hath taken hold of many well meaning men thorough the terrour of the Statute, not to call this title into question, but to put it

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out of queſtion, and to giue light to this place eſpecially, that it may giue light to others, and we beeing confirmed our ſelues, may confirme our brethren, though the magiſtrate of this place with many others, would & could haue done it better then my ſelfe; yet giue me leaue, ſpeaking by his approbation, to explaine ſome branches of the proclamation, to ſtirre vs vp as Samuel did the people of Iſrael, when he had pointed vnto Saul; ſaying, this is the man whome the Lord hath choſen, to receiue him ioyfully not onely into the land, but into our hearts, and giue him all our allegeances, out of the certaine knowledge and conſcience of our dutie, as beeing due to him alone. It may ſeeme needleſſe to ſome to haue the title after proclamation to be declared, in the pulpit eſpecially, when it reſts vpon him, vpon whome both God and lawe hath caſt it with a generall conſent. But if worthie gentlemen in their ſeuerall diuiſions do thinke it needfull, euen now to open it to well diſpoſed people; ſhall not godly miniſters much more both deſire to knowe

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it themſelues, and publiſh it vnto others? eſpecially ſeeing ſo many ſeditious bookes haue beene written to darken it heretofore, ſo that the trueth in this point till it was within this fourtnight durſt not peepe forth: ſhall it not nowe come into the light? that his Maieſties leige people may as well vnderſtand it, as they doe affect it, and the better affect it, the better they vnderſtand it? But what before by preaching in dutie to his highneſſe I did by allowance of the Vicechauncellour; that now I write by direction of a ſpeciall miniſter of his Maieſtie, ſent of purpoſe to giue life and authoritie to thoſe cheife offices aboue, *Durante beneplacito*, that it might ſerue in the meane time, while order might be taken for the further publication of this cauſe through the preachers to the people: that if the hearer or reader be ignorant, he may be taught: if malitious, he may be reclaimed: if he knowe it, and like it, he may be more throughly perſwaded, and more firmely ſetled in it; & ſo it may be the roote, not of a blind, or forced, but of a iudiciall and willing obedience

bedience to his Highnes. Therefore by your patience I ſhall for memories ſake reduce this whole diſcourſe vnto ſixe heads. Firſt, I ſhall handle the right of his royall blood. Secondly, the might of his partie, by which he is able to defend that right. Thirdly, the merit of his perſon. Fourthly, the conſent of our late Queene deceaſed. Fifthly, the infinite benefits, we doe, and ſhall receiue in this our ioyntly receiuing him. Laſtly, the endleſſe miſeries we had fallen into, if we had bin deuided vpon this point, or had receiued any other. And firſt for the vndoubted right of his blood, which the proclamation openeth very well, I gather out of it this ſhort, but vnanſwerable argument, that king Henrie the ſeauenth, called our wiſe Salomon, vpon the marriage with the great Elizabeth daughter and heire to Leonell Duke of Clarence, the third ſonne, and Edmond Langley Duke of Yorke, the fifth ſonne to Edward the third, hauing entailed the Crowne of England by Act of Parliamēt to the iſſue of their two bodies lawfully begottē, ſeeing his ſonnes iſſue hath

lawfully poſſeſſed it, that iſſue failing in the Queene, the ſonne lawfully deſcending of his eldeſt daughter, both by father and mother ſide, ought now by the ſame right to enioy it. Three barres haue beene by certaine malitious men in their books obiected and pleaded againſt this title: which by your patience I ſhall ſhortly touch, and clearely take away. The firſt is, forraine birth: the ſecond, is a pretended teſtament of Henrie the 8. the third, an Act of Aſſociation, vrged ſpecially by Dolman, to the which an oath was annexed and limited, which in my knowledge hath troubled diuerſe well meaning men. I am no lawyer, but I haue read ſome, and conferred with more excellent lawyers of this time, about this point, therefore I craue leaue if any lawyer be preſent, for entring vpon his ground, that he will haue no action of treſpaſſe againſt me, if I take ſome things from thence that may ſerue this preſent purpoſe. I will not trouble you with all I could ſay, onely I will touch ſome fewe needfull points. The firſt bar then, as ſome ſay, is his forraine birth,

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grounded especially vpon a statute made in the 25 of *Edward* the third: where we read that persons borne beyond the seas, their father and mother beeing not at the time of their birth within the allegeance of the king of England, cannot be capable to inherit a priuate inheritance within this Realme, much lesse the Crowne, as they gather. But when the Statute expounds it selfe, and to take away all scruples and ambiguities in this case, doth clearely except the children of the blood Royall, doth it not appeare that this is a manifest cauillation of men against the ordinance of God, and lawes of the Realme? For we must know that this wise king, many of whose children were borne beyond the seas, to remooue all scruple in this case, did in a Parliamẽt with his lords spirituall and temporall assembled, with the Commons, declare that this had beene and euer should be, the law of the Crowne of England, that it should descend vpon the children of the blood Royal, whereseoeuer they were borne, not onely from their fathers, but from their aunceſtours: & this did they

affirme and confirme for euer. But let vs a little conſider this point of forraine birth, and you ſhall finde, that as by the law of God, ſo by the law of the Realme, the Crowne doth goe, not by the place of birth, but by the right of Royal blood. Aske cuſtome firſt the beſt interpreter of the law, and you ſhall ſee that the Realme before this ſtatute admitted to the Crowne, not onely the kings children, and others of the firſt degree, but alſo of a further degree, though they were borne out of the allegeance of the king of England. Before the Conqueſt, Edward the Confeſſour beeing deſtitute of a lawfull heire within the Realme, ſent into Hungarie for Edward his nephew, ſirnamed Outlaw, ſonne to king Edward called Ironſide, after many yeares of his exile to returne into England, to the ende that the ſaid Outlaw ſhould inherit his Crowne, which neuertheleſſe came not to paſſe, becauſe he died before his vncle, after whoſe death Edward the Confeſſour appointed Edgar Athuleſtone ſonne of the ſaid Outlaw, though borne abroad, being his next heire as he

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was of right to the Crowne of England, committed in his minoritie to the protection of Harrold Earle of Kent, who tooke the Crowne from his maſters head and put it on his owne: but by this it appeares, that forraine birth was not accounted before the Conqueſt a iuſt cauſe to repell any man, beeing next in blood, from the title of the Crowne. After the Conqueſt, this barre of forraine birth was neuer taken to diſable either the kings children immediatly, or thoſe that deſcended of them, as it appeareth by king Steuen, and Henrie the ſecond, who though they were both ſtrangers and Frenchmen borne out of the kings allegeance, though they were neither the kings children immediatly, nor their parents of the kings allegeance, yet was this exception of forraine birth, neuer made againſt the deſcent of their blood. But let vs weigh the wordes of the Statute, to take away a doubt that then was, whether infants that were borne beyond the ſeas out of the allegeance of the king of England, ſhould be able to demande any inheritance within

the ſame or no, their father and mother beeing at the time of their birth not vnder the ſame allegeance, doeth, as you haue heard, in plaine words except the infants *de Roy*, the children of the king, though borne beyond the ſeas; firſt then if a man would graunt that which none can euer prooue, that this ſtatute againſt aliens bindeth the inheritance of the crown; yet the firſt words make it cleere, that it holdeth not any for an alien that is borne in Scotland, which is, *Inter quatuor maria*, within the foure ſeas: now the word ſpeakes directly of them that are borne beyond the ſeas; and there is a knowne caſe agreable hereunto, that one borne in Scotland beeing to be tryed vpon his life, might not challenge, *Medietatem linguæ*: that is, to be tried by ſixe Engliſh, and ſixe Scots, as an Italian, and Frenchman might doe by the lawe, becauſe he was held to be borne within the foure ſeas, and therefore no alien. I will not diſpute whether Scotland be to be held within the allegeance of the king of England, as ſome great lawyers vpon this Statute haue done; onely giue me

leaue

leaue to ſhew ſhortly by the other words of the Statute, that it cannot binde the crowne, and that is for two eſpeciall reaſons: the one becauſe the ſtatute doeth onely diſable aliens to demaund any inheritance within the allegeance of England; which words cannot be ſtretched to the demaund of the crowne, which is not within the allegeance of England, but is the very allegeance it ſelfe. It is true, that all the lands holden within the kings dominion, are holden of the king either mediately or immediately, and yet it is not true that the crowne it ſelfe is holden of the king, for without the crowne there can be neither king nor allegeance, but it is held of God alone. Therefore the title of the inheritance of the crowne, is out of the words of the ſaid ſtatute. I adde alſo, that it is out of the meaning of the Statute, becauſe the Statute doeth onely diſable an alien to demand lands by deſcent, as heire; it doth not extend to lands that are purchaſed by an alien: & then cannot the meaning extend vnto the crowne, the king beeing incorporate to the crowne, the right

whereof doeth not onely descend according to the course of priuate inheritantes, but goes by succession as other corporations, according to the iudgement of the greatest lawyers. And thus the law teacheth vs, either not to hold the king for an alien, though borne in Scotland, or if any will hold him for an alien, yet the words and meaning of the lawe, besides the expresse exception of the infants *De Roy*, cannot disable an alien, being next in blood, to possesse the crown. Yea but some whose bookes are abroad, men sometimes much honoured in this state, in disfauour of the kings Maiesties mother, haue vnwittingly laboured to hurt his title, which comes both by father and mother, by a false interpretation of these wordes, *Infants De Roy*, restrayning them onely to the first degree, that is, to the kings children, whereas they belong to further degrees, that is, to the kings childrens children: for as touching the word *Infants* in French, in which tongue the statute was written, it doeth not onely comprehend the children in the first degree, but others lineally

lineally deſcended of thoſe children, according to the acception of the lawe, which ſaith in the caſe of manumiſſion of a bond-child, that he ſhall not commence any action againſt his Patron without licence; wherein not onely the children of the firſt degree, but all others are contained. Wherein, I referre me to thoſe that are expert in the Frēch tongue and in the latine, which in ſtead of Infants, vſe the word *Liberi*, not onely for the children of the firſt degree, but for them that deſcend of them. If then this originall word of the ſaid ſtatute doeth ſhewe that the benefit of this exception doeth belong not onely to the children, but to the childrens children of the king, it was ill reſtrained by ſome, to preiudice the mother, whome they did not loue, to hurt the title of the ſonne, whome all the world had cauſe to loue. Nowe to the ſecond barre of the pretended teſtament of Henrie the eight, by which he did conuey the crowne, as it is ſaid, for want of iſſue of his owne bodie, to the heires of his neece, Lady Fraunces daughter to his younger

younger ſiſter Mary Queene Dowager of Fraũce, afterward married to Charles Brandon Duke of Suffolke, in the 28. there was an authoritie giuen him by ſtatute, to declare, appoint, and limitate the ſucceſſion of the crowne by his letters pattents or by his laſt will and teſtament ſigned with his owne hand. According to the forme of this ſtatute, his laſt will and teſtament, if there were any, muſt be made; it cannot be prooued that there was any, his ſtampe was to it, but not his hand: now to admitt for a time that there was ſuch a laſt will and teſtament of Henry the eyght, it muſt be made by the vertue of this ſtatute, but this ſtatute gaue him noe power, to make them heyres of the crowne that were not, but to declare them heyres that were in remainder, for default of heires of his owne bodie. Againe it is cleared by the common law, that a king cannot by his laſt will and teſtament conuey, *Res regni:* as the Iewels, the ſhipps, or other moueables which are as it were the heyre-loomes of the crowne, to any other that is not by the right of blood and lineall deſcent next

The. 28. 35. of Hen. 8.

heire vnto it, much leſſe may he conuey the crowne and kingdome it ſelfe; it is heauē not the earth that muſt deſtribute crownes: it is God not man that muſt diſpoſe them at his pleaſure. But I pray you tell me, if any thing herein be to bee giuen to man, as a meane of Gods ordinance, why ſhould not the entaile of the crowne by act of parliamēt made by Henry the ſeuenth maried vnto the great Eliſabeth being the root of this royall ſtocke, whereby he did orderly intayle it to the iſſue of both their bodies, preuaile aboue the pretended and vncertaine teſtament of Henrie the eight his ſonne, both to the eſtabliſhing of the right of the crowne in the lawfull iſſue of his eldeſt daughter, the iſſue of his ſonne failing, and to draw not only all our legall allegeance, but all our hearty affections thereunto? Some ill diſpoſed ſubiects haue heretofore obiected the barre of the oth of aſſociatiō, though limited to a ſtatute made in that behalfe. If that oath was intented by ſome that were enemies vnto the Kings title, ſhall any now fulfill that oath with wickedneſ,

nes, which with fraud and craftines was exacted? *Turpe iuramentum quod ſcelere adimpletur.* Yea but the mother, ſay they, beeing guiltie of treaſon doth barre the ſonne: nay but the blood Royall, as the Law doth hold it, cannot be tainted: for though ſuch a fact may taint a royall perſon, yet it cannot taint the blood; no nor the perſon: as it may appeare by practiſe, that though a ſubiect tainted of fellonie or treaſon, his heyre through the corruption of blood, without pardon and reſtitution of blood, is diſabled to take any lands by deſcent; yet doth it not reach to the ſucceſſion of the Crowne, though the perſons were attainted by Act of Parliament; as it appeares by the attainder of Richard Duke of Yorke, and king Edward the fourth his ſonne, who were ſo attainted, and neuer reſtored: and yet the two laſt were not diſabled thereby to receiue the Crowne by lawfull ſucceſſion. Now if no fact could taint theſe two royall perſons, how much leſſe can it attaint the royall blood? But to anſwer not onely by diuine and common law, but out of the

the very ſtatute it ſelfe, by which this oth was limited; it ſhall appeare to be of no force, either to trouble the conſcience of a good man to breake it, or to mooue the heart of an euill man to obiect it. For firſt, the oath did bind vs againſt them that had any claime or title to the crown, if they were priuie to any thing attẽpted or cõmitted againſt her Maieſties perſon of them, from whom they claimed their right. I will not now diſpute whether any thing were attempted, it is cleare that nothing was executed. But heauen and earth doth witneſſe that the kings Maieſtie was free not only from euil thought, but from all ſuſpition of euill; & therefore the ſtatute it ſelfe, which limiteth the oath of Aſſociation, doth ſhew that it ought to be now extinguiſht by the oath of allegeance, which is due vnto his Highnes, vnleſſe you thinke not this enough, as indeede it is not, there beeing ſuch a brood of traytours in the world to God and to the king, to take a new oath of Aſſociation, both of hearts and hands, to maintaine and to defend the kings Maieſtie, and his royall progenie,

to

to the laſt droppe of your bloods, as by this worthie proclamation we are directed. Thus much ſhortly and with reuerence of the right of his blood: conſider now as ſhortly the might of his partie. For though his Maieſtie holds all by loue, and not by feare, and neede not to ſtand vpon the force of his ſword, but the right of his blood: and that we haue all by this time receiued him into our hearts, before his entrance into our cuntrey, which he meanes ſhall be not warlike but peaceable; yet that Spaine and all the factours of Spaine may know to the honour of his Maieſtie, and to the comfort of his ſubiects, that he hath a puiſſant might to abet his royall right; conſider firſt the puiſſance of theſe two noble realmes, England and Ireland, the powers and ſtrengthes whereof, which both our enemies looked for, and our friends with our ſelues ſtill feared would haue bin deuided; behold how the moſt honourable lords of the Counſell, and the reſt of the Lords ſpirituall and temporall as were preſent, with the citie of London, by that bleſſed vnitie amongſt

amongst themselues haue ioyned and vnited togither all for the seruice of the king. And although some false rumors, and dangerous lies, may be by the enemies of the Gospel raised and spread cunningly, to distract them, which wise and good subiects will not easily beleeue; stay still a while, and within a little time you shall finde these lies vanished into smoake, the deede it selfe confuting them, euery man striuing with a godly emulation who shall be forwardest in dutie to lay downe his life euen at his foote. Adde hereunto the vnited forces of his owne nation, a most valiant and puissant people, which are neere vs, our brother as it were, whome blood and religion, as well as neighbourhood hath ioyned vnto vs; great Britannie, at last subiect to one mightie king, able by ioint forces to defend her selfe, and offend her enemies, though they be the mightiest in Christendome. Consider his friends and allies fast knit vnto him, the kings of Denmarke, many of the Germane Princes, the Netherlonders, all of them of such inuincible might by

sea

ſea and land, as God bleſſing the vnion of his partie, as we pray and hope he wil, we haue no cauſe to feare either Fraunce or Spaine, who are like enough to ſeeke his amitie rather then to prouoke his hatred, as beeing moſt like in a ſhort time, the Lord bleſſing his highneſſe, with his royall progenie, to giue lawe to all Chriſtendome. For if her Maieſtie theſe many yeares raigning moſt royally, by the ſtrength of England and Ireland, and her confederats was able to doe it: how much more ſhall his Maieſtie nowe be able to doe it ioyning Scotland thereunto:

*Nunc cauſaq́ valent, cauſãq́ tuentibus armis?*

As he doth no doubt out of a moſt religious and godly heart, ſo let vs lift vp our eies to God himſelfe, whoſe worke this is, beſeeching him to bleſſe his own worke, to keepe and defend his owne king, whom he hath ſet vpon the throne, to the glorie of his name, and to the cõfort of his Saints: which we haue no cauſe to doubt but he will, hauing graced and adorned his Maieſtie with ſo ma-

many heauenly and princely vertues, the gages and pledges of his loue, that the very merit of his person is so great, (to come to the third point of my distribution) that, as a most noble gentleman did tell me once talking of this matter, *Si natus non esset ad regnum, dignissimus regno videretur*: if he were not borne vnto the kingdome, he were worthiest to be chosen to the kingdome. For if euer we had a Prince that came vnto the kingdome in the full maturitie and ripenesse as well of all royall vertues, as of yeares, so that he needed not to learne them by the gouernment of England, a notable schoole of all wisdome, but brought them to the gouernment it selfe, it is our most dread and gratious Soueraigne king Iames the first. This present text doeth shewe, that a good and a godly Prince, is to a people a most certaine argument of Gods loue, because saith the Queene of Saba to Salomon, *God loued Israel to make thee king*. We had a notable argument of this loue before, in our most excellent Soueraigne deceased, we haue nowe another in our present most dread and royall

king, whose heart, as it appeares by his raigne, and by his bookes, the Lord hath indued so plentifully with the solide and sound knowledge of his most pure and heauenly trueth, accompanied with a religious practise of that holy knowledge, the roots and foundations of al his other most princely vertues, of excellent learning, wisedome, iustice, mercie, munificence, magnanimitie, loue and care of his people, holding and practising this as his cheife principle, as I haue credibly bin enformed by most sufficient means, that *regnum* is *non herile, sed patrium Imperium*, not a masterly, but a fatherly gouernment ouer his subiects, not as ouer his seruants, but ouer his children; that we can neuer be thankefull enough vnto our good God for such a blessing. I shall not neede to stand vpon these points, because his vertues shine sufficiently of themselues; and besides a reuerend father of this Vniuersitie hath lately, as I heare, eased me of this labour. Onely of those vertues, which are mentioned in my text, and expresst in his Maiestie, giue me leaue to speake a word or two.

But

But to preuent malitious enuie, which is apt to misconstrue any thing, though meant neuer so well, and may peraduenture gather by the iust commendation of the liuing, that I doe derogate from the deserued praises of our most excellent Soueraigne that is dead, whose memorie my heart doth honour, whose most royall vertues, and most happie gouernment requires the learned penne of some *Livie* or *Tacitus*, to describe thē: I most humbly desire that no man will thinke that by praising the Kings Maiestie, that I haue the least thought in my heart, to blemish the honour of her Maiestie deceased, whose heart was as full of iustice and mercie, as euer was the heart of any Prince. Let no man therefore thinke, that I intend any comparison betweene our King, and our late Queene: when I must needes say that his Highnes in exercising these Royall vertues of equitie and righteousnes, will, as Iob saith, know the causes of his subiects before he iudgeth, and sit like the good princes of Israel in the gate to giue iudgement, knowing that there is *alia iu-*

*ſtitia fori*, and *alia triclinij*, and will not be immurd that we ſhall neede to come vnto him by the mediation of hee ſaints, and ſhee ſaints, but will ſee with his owne eyes, and heare with his owne eares, and iudge with his owne iudgement, grounded not onely vpon the relation of others, but vpon his owne knowledge. I know that aged Princes muſt needes doe this, and muſt needes truſt their faithfull ſeruants that are about them in theſe cauſes: but now God hath tranſlated her Maieſtie into heauen to our exceeding loſſe and griefe, yet hauing liued to our cõforts a goodly age, and raigned moſt royally, which I haue wiſhed with all my heart may be a patterne of his honourable raigne, which is to ſucceede her. Tell me I beſeech you, is not this an vnſpeakable bleſſing for euery ſubiect, that God hath ſent vs ſuch a king, that by reaſon he is in his flouriſhing age, all his worthieſt ſubiects may haue acceſſe vnto him to be iudged of him according to their deſerts? who will not ſuffer any encloſure of his fauourers, but will out of his owne knowledge

ledge impart them indifferently vnto all that ſhall well deſerue? ſo that if any man ſhall thinke that here I make a ſecret compariſon, let him take it to be made betweene their ages, and not their vertues, which are abſolutely moſt glorious in themſelues without any compariſon, ſo that one brings no darknes, but giueth light vnto the other. Which was the cauſe that mooued her Maieſtie toward her ende, beeing mooued by her lords, as I haue bin moſt credibly informed, to adde to the kings right her plaine conſent, which is the fourth point of my diſtribution. For who, ſaide ſhee, is more fitte, to be my ſucceſſour, then he which is by right, the king of Scots? Doe you not ſee how well he hath gouerned his owne realme? That it ſhould ſeeme her Maieſtie not onely in the right of his blood, but for the likenes of his vertues and gouernment vnto hers, would haue him onely to ſucceed her, that he ſhould be inheritable, as to the Crowne which ſhee bare, ſo to the loue which we bare vnto her. And here let me ſpeake that,

which my heart thinks. We haue alwaies bin infinitely bound to the lords of her Maieſties moſt honourable priuy counſell, for many notable benefits which this Church and kingdome, and Vniuerſitie haue receiued by their hands: but in this godly motion, & fatherly care of theirs, which they had of vs all, they haue far excelled thēſelues, and bound vs for euer to honour them vnfainedly, as moſt louing Fathers of this our deare and noble countrie. For what tongue, what penne is able to declare the infinite benefits we begin to enioy by this our ioynt and heartie obedience to our moſt true and vndoubted Soueraigne, thorough the light we receiued from the bleſſed vnion of the lords of the Counſell, of the Nobilitie, and of the Cleargie by their proclamation? what endleſſe miſeries ſhould we haue endured, if they had ſtood deuided vpon the matter, and giuen contrarie direction for the receiuing of any other? That I may ioyne theſe two points togither, which were the laſt of my diſcourſe: and firſt for the benefits, what we can with conſcience, reaſon,

reaſon, and humilitie deſire, no doubt ſhall neuer be denied to the Commonwealth, as firſt that the religion eſtabliſhed the mother of peace, and grandmother of plentie, without any toleration, may continue vnder his royall raigne. Secondly, that the auntient ſeruants of her Maieſty deceaſed, which haue prooued themſelues faithfull vnto her, and her kingdome, without preiudice of others, may be retained. The Nobilitie, the auntient beautie of this kingdome, beeing found ſo loyall as they haue bin, receiue the former grace. The gentrie, which vnder the Coūcel of State, in their ſeuerall countries beare a great part of the weight of the gouernment, and now by their loue and power keepe things in peace, may haue immediate acceſſe vnto his Grace, without ſeeking to vndermeanes, a wonderfull corroſiue to the auntient and ſeruiceable gentlemen of any kingdome. The godly, learned, painefull, and modeſt Cleargie may receiue that reuerent reſpect which is due vnto their calling. The factious reſtrained, the Ieſuits exiled, the vndermining

vermins of all princely Soueraigntie. They of all ſorts, who with an humble and faithfull heart doe ſerue their God, and their Prince, rightly diſtinguiſhed, and when they are found, accordingly reſpected. The Vniuerſities, the two eyes of the Realme, and the Seminaries of true godlines and ſound learning, encouraged in their children, according to their merits freely preferred. The worthie Captaines and honeſt ſouldiers of the land duly paid, and according to their ſeruice ſpeedily rewarded. The commons kept from the oppreſſion of the mightie, and beeing well vſed, may learne a willing obedience to their ſuperiours, and both vnto the Prince and to his laws. No doubt all theſe benefits and many more, we ſhall ſtill enioy by this ioint and heartie receiuing of his Highneſſe. Neuer people more happie in a king, neuer king more happie in a people, which hauing ſo long and truly loued their late moſt gratious Queene, ſeeing the liuely and expreſſed image of her goodnes in the king, muſt needes caſt all their loue vpon him. Which though

though wee haue great cauſe to doe for his excellencie in euery kinde, though it were not ſo beneficiall vnto vs, yet nowe that by that royall ofspring which God alreadie hath giuen vnto him, he can and will prouide for vs, that there ſhall be truth and peace not onely in his daies, but after him, through this bleſſed ſucceſſion of godly Princes: this benefit is ſo great, not to vs onely, but to our poſteritie, that our hearts & mouths ought to be full of vnfained thankes for that we haue, and of zealous praiers for the continuance of that we hope for. *Mihi non minori curæ eſt* (ſaith Tully) *qualis reſpub. poſt mortem meam futura ſit, quã qualis hodie ſit.* Which care if it were well taken of him for that heathen ſtate, becauſe it was his natiue countrie, howe much more ought we all to take it for this our noble countrey, and moſt Chriſtian Church, the places of our firſt and ſecond birth? But the care is others, the ioy is ours, that the happie ſtate of our Church & cõmonwealth doth not ſtand onely in the life of one mortall Prince, but through his royal children, which

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giue a ſtrength to their royall father, by the bleſſing of god is after a ſort become immortall. And ſhall not we then with moſt faithfull and religious hearts giue moſt humble thanks vnto our good and gratious God for this his loue and care of our Soueraigne and vs, in bringing ſo godly a Prince vnto the Crown, bleſſed with ſo goodly an offſpring, that we haue not onely cauſe of ioy for the preſent age, but of hope for the age which is to come? Bleſſed God, moſt deepe in thy counſells, and moſt wonderfull in thy workes, as thou haſt begunne with vs, of thine vndeſerued goodneſſe, ſo goe on with vs, and ſtill bleſſe this whole royal houſe, that it may long liue and raigne ouer vs, for the glorie of thy holy name, and for the comfort of thy Church vnto the worlds end. We haue touched the benefits which we doe, and ſhall receiue: let vs point at the miſeries, from which we are deliuered. We are nowe in a calme, but let vs not forget we feared a ſtorme. The ſunne doeth nowe ſhine vnto vs, the Lord be praiſed, but let vs remember, it brake out

out of a cloud. What had befallen vs, we iuſtly and vniuerſally feared might fall againe. The woſull face of ciuill warres betweene the two houſes of Yorke and Lancaſter was ſtill before our eies, and men of vnderſtanding, as they might, did priuately and fearefully ſpeake of it. If any will nowe ſay, that feare was vaine, let him looke backe into his heart within theſe three weekes, and he ſhall finde that vaine feare in himſelfe. Be it farre from me to iudge any man, eſpecially my ſuperiours, to thinke they did any thing of a ſudden out of feare, hauing giuen ſuch tokens of their loue; onely to ſet forth both Gods heauenly goodnes, and their fatherly care, who were Gods inſtruments to deliuer vs from this vniuerſall feare, I haue remembred it, to make vs ſtill more thankfull vnto God, and vnto them, becauſe the greater the daunger we haue eſcaped, the greater the benefit we haue receiued. For if the title of Suffolke alone, as it was feared, had bin ſet on foote, then without all right had the iſſue of the younger ſiſter beene preferred before the iſſue of the elder

elder ſiſter. If the title of Arbella had preuailed, then had the daughter of the yonger brother beene preferred with manifeſt iniurie to the ſonne of the elder brother. If, as it was before her Maieſties death vniuerſally reported, whether truly or falſly, few could tell, in ſuch times lies are as dangerous to ſtirre diuiſion as truths, but if one good title could haue beene made of two badde; what could haue followed by the diuiſion of the two houſes of Scotland and Suffolke, but a miſerable renting of the kingdome, and that which we had iuſt cauſe to feare, the falling of it by home-diuiſion into the iawes of a Spaniſh tyrant? So that by the one meanes we had loſt our peace, by the other, we had loſt the Goſpel. For if Suffolke had caried it, it had bredde a ciuill warre. If by this meanes the Infanta, or the king of Spaine had crept in, at the leaſt papiſtrie, for the which the Papiſts would haue beene glad to capitulate, if they could haue got a head for their purpoſe, had returned into your Churches. Either there was no meanes vnder heauen, or the Kings highneſſe alone,

lone, that could continue our happines by bringing the Gospel and peace together in his roiall hand. Wherefore, to conclude, seeing through the right of his blood, and the might of his partie, and the merit of his person, and the Queenes consent, the mightie hand of God hath most iustly placed him in the throne of his most noble progenitours, to bring vs so many benefits through this godly vnion, to free vs from so many miseries which were feared that would fall vpon vs through the disunion of the state: let vs first giue God most humble & heartie thanks, and receiue his Maiestie euen as an angel of God sent frō heauen vnto vs, let vs loue him, honour him, & obey him: you worthy gentlemē which weare his colours in your hattes, and in your hearts, are taught by them, both with your golde, and with your blood, to maintaine his royall person, and high estate: you learned men, & especially you reuerēt diuines, which weare these colors only in your hearts, are taught further by your preaching, to draw all hearts vnto him: you louing commons must follow

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the wiſe direction of your honourable fathers, the noble peeres, and your godly guides: and all of vs together to giue him at the firſt ſome effectual gage & pledge of our loyall obedience, and vnfained loue; let vs not with-hold the ſubſidie, which was to haue bin paied for our defence, and ſeeing the publike treaſure hath bin extended and conſumed, as the Lords can aſſure you, in the ſeruice of Ireland, and that the ſeaſon of the yeare ſerues the Spaniard to houer vpon the ſeas, to threaten vs ſtill by ſea and land, let vs moſt willingly paie it for the ſeruice of his highneſſe, and the ſafetie of vs all. *Soluatur ſubſidium, ne contingat excidium.* In the meane time, let vs continually pray vnto our God, to watch ouer his Maieſties moſt ſacred perſon, and his royall children with his heauenly eie, to preuent all miſcheifes ſecretly plotted againſt them, leaſt through his princely affabilitie in opening himſelfe vnto his ſubiects, ſome crouching Ieſuite, or ſome Ieſuited nouice creepe in to hurt him, & ſpoile vs on a ſuddaine of all our ioy. This bleſſed worke, O Lord, was begunne

gunne by thee alone, and it muſt be ended by thee alone, to whome for this thine ineſtimable loue to vs and our poſteritie, be all praiſe, thanks, honour, and glorie for euer and euer.

FINIS.